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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

The notion that the admission of Indian students into technical or trade secrets, so to say, of British firms will be prejudicial to their trade interests seems to persist still. The fear is of a piece with others equally groundless, which detract so much from the Imperial professions of British statesmen and administrators. England cannot expect to maintain a selfish exclusiveness in the matter of trade, and at the same time expect to build up a sympathetic world-wide empire about her. Some five years ago, it may be remembered, there were frequent complaints that British manufacturers would not admit Indian apprentices lest they learnt their secrets and set up as rivals. But whether the manufacturers became more reasonable or it was due to something else, the complaints grew less frequent. From a recent discussion at the London Chamber of Commerce on the recommendations of the Industries Commission, it would seem there is ground for complaints still. Sir C. Mcleod, who presided at the meeting, deplored the disinclination of British firms to receive Indian students. He contended that it was a mistaken notion that the technical knowledge gained by Indian students might be detrimental to British exports. On the contrary he contended that students, if confronted with difficulties in England, would go to America. Japan and elsewhere and ultimately open connections there which would be harmful to the interests of the Empire. We are glad that Sir C. Mcleod exposed the short-sightedness of the attitude of the British manufacturers. It would surely happen if Indian young men are denied admission into British manufactories they would be driven to the necessity of going elsewhere to obtain the knowledge which is denied to them within their own Empire. The bitterness of feeling so caused will not be to the interests of the Empire and it is a fact which must be impressed upon those who from a short-sighted trade policy wish to keep out Indian students.

A few other points were raised at the meeting of the London Chamber of Commerce we have referred to. One of the speakers Mr. J. M. Dick Dy. Chairman of the Chamber complained that in India the Government were unable to distinguish between assistance and interference. We do not know what exactly Mr. Dick had in his mind when he made that remark. Probably he is of the view that the Government should pay subsidies and grants to the development of industries without interfering in the management of them. That is a proposition to which the Government will demur. They cannot be expected

to give monies out of the public revenues to industrial enterprises without inquiring what became of them and how they have been spent. The rules regulating the grant of subsidies and loans are very strict as they should be and the sums paid have to be accounted for to the pie. The Government have therefore to keep a rigid watch on the way in which industrial concerns which receive assistance from them are run. And this cannot be called interference by the Government. We do not say that there ought not to be less rigidity in the matter and the rules regarding loans and grants are perfect. But on no account they should be elastic enough to permit of extravagance and improvident expenditure.

We should also refer to one other incident at the meeting. When one of the speakers regretted that the British capitalists had not shown greater interest in India and suggested that the London Chamber of Commerce should take steps to make India a popular field of investment, Sir A. McRobert asked how could capital be drawn into industries likely to be exposed to injury and destruction by riots. The reference is obviously to the recent happenings in the Punjab and it is certainly regrettable that there should have been occasion for such a reference. When banks are wrecked and bank officials are murdered, those who have to find the capital naturally fight shy of further investment. The hard-headed Britisher does not care to know the ethics or the lack of them of a movement which lets loose a riotous mob bent on mischief. He cares only to estimate the loss sustained by him, and if he is urged for further investment of his capital, he wants guarantees against the destruction of his property. There is no use explaining to him that the Amritsar Bank would have been spared if Mr. Ghandhi had not been prevented from entering Delhi. All that he is aware of is that in broad day light a bank was razed to the ground and his faith is shaken in the competence of the Government to give him the necessary protection. It is not to be supposed that such a lack of faith is confined to a particular individual in England. The discussion at the London Chamber of Commerce would show the trend of the British mercantile opinion on the tragic events in the Panjab and the inference which the British capitalists are likely to draw from them. Anyway when Indian industrial development is in the air and schemes are hatched for the starting of new industries, it will not be in the interest of India to scare away British capital.

The report of the Board of Revenue on the working of informal village panchayats for the three years since the Government issued their Resolution in October 1915 shows the poor progress achieved so far. The Board of Revenue was asked to draw up a report with reference to the questions, whether it has been found easy to constitute panchayats in the villages selected; whether the panchayats command the confidence of the villages; whether they have any influence in inducing the people generally to consider each others' convenience in the way of sanitation by keeping their houses and their surroundings clean or in effecting any other general improvement and whether the existence of the Panchayats has been of any benefit to the villages as a whole; whether they could find any useful work to do or could be profitably used by the Taluk Boards in carrying out their duties. The Board of Revenue has summarised the answers of the District Collectors on these questions and the answers are as varied as they are interesting. In some of the districts it was not difficult to constitute panchayats and in some others, it would seem a great deal of persuasion and exhortation was found necessary, and in some others again there was actual resitance to the attemptt of the Revenue Officers. Some of the tactics employed to induce the villagers to form panchayats are amusing enough. In one village the bait offered was that it would be excluded form the union of which it was a part, and in another the threat was held out that, if it did not form a panchayat it would be constituted a union. On the whole, there does not seem to have been much difficulty in forming panchayats, and it is easy enough by threats and cajolings by Divisional Officers and other Revenue Officials entrusted with the task.

But the real test is in working them and the report of the Revenue Board is not very encouraging in that direction. About 364 Panchayats or more than half the number formed during the three years under report, are said to have done little or no work. Village faction, want of funds, the indifference of the Panchayatdars, unfavourable seasons and the prevalence of epidimics are mentioned as the probable causes of the inactivity. But those Panchayats which were active do not seem to have turned out any substantial work. One Panchayat is reported to have taken steps for the removal of encroachments but it is not known how many have been removed. Panchayats in another district contended themselves with discussing questions of sanitation, education etc., and passing resolutions thereon. In plainer language it means that the panchayats did nothing else than gossip. One Panchayat is said to have exhibited activity in the direction of safe-guarding village pathways from encrochment, but the result of the exhibition is not reported. The Board's summing up is clearly against informal Panchayats. It does not believe that the informal Panchayat is likely to beeome a popular institution. In the opinion of the Board, half the

number of the Panchayats had a nominal existence and the other half did not show any signs of public-spirited activity. The Board of Revenue does not think that the informal Panchayats have acheived anything that would not have been done equally well or better by Panchayats formed under the Local Boards Act, and in that opinion we are inclined to agree.

One of the few sensible proposals of the Franchise Committee is that the district will ordinarily be the electoral unit. It will be a distinct improvement on the present system of representation, which is by groups of districts. What has happened hitherto is that as the grouping has been arbitrary, many districts have not been able to return their candidates to the Legislative Councils. If in a group there are two districts, one containing an appreciably larger number of voters than the other, the latter has never a chance of putting up a candidate successfully at an election and it is the larger district which enjoys the monopoly of owning the successful candidate. Naturally the representative concerns himself with the affairs of his native district to the exclusion of the other parts of the constitutency, though in theory he is equally the representative of them all. A glance at the results of the elections held so far under the Minto-Morley scheme and the proceedings of the Legislative Council will amply bear out our contention. Even under the proposed arrangement there would be inequality of representation, but they will not be so glaring as at present. Probably the formation of urban and rural constituencies may minimise them. Any way the suggestions of the Franchise Committee will mark an improvement on the existing order of things.

The Social Reform movement in Madras has sustained a heavy loss in the death of Rao Bahadur K. Veerasalingam Pantulu. Born in 1848 he devoted the best part of his life to the removal of those disabilities of women in India which mar their usefulness and keep them in a state of ignorance and subjection. With the late Dewan Bahadur R. Raghunatha Rao he led the movement for widow re-marriage here. But without a doubt, Mr. Veerasalingam Pantulu was more successful in his efforts and brought about more re-marriages than the Dewan Bahadur. The later was a stickler to what are called the shastraic injunctions as to marriages and his methods of work and his outlook on the movement generally were much more conservative than Mr. Pantulu's. The present writer remembers an occasion when Mr. Raghunatha Rao was all wroth at the suggestion that Mr. Veerasalingam Pantulu was able to popularise better widow re-marriages in the northern districts. The Dewan Bahadur angrily exclaimed that he could solemnise hundreds of widow re-marriages if he only cared to follow Mr. Veerasalingam Pantulu's methods. Whatever view one may take of the methods of work of these two leaders of the movement from the shastraic standpoint, there is no doubt that Veerasalingam Pantulu had a more practical turn of mind. While the Dewan Bahadur wanted to restrict the privilege of re-marriage to virgin-widows, Mr. Pantulu could not see any logic or justice in such a restriction, but would permit the re-marriage of widows of whatever age. That accounts for the considerably larger measure of success which attended his efforts than Dewan Bahadur's. Besides ameliorating the condition of widows by re-marriage, he founded widows' homes, and in many other ways strove to improve their lot. His death is a serious loss to the Social Reform movement and his many friends and admirers will be serving his memory best by maintaining the institutions he founded in aid of the widows and orphans.

Those who are eager to spread education in India of whatever grade will do well to bear in mind what Mr. Fisher, the President of the Board of Education, has recently said on the subject. At a recent meeting of the Womens' Citizens Association, Mr. Fisher said that the whole secret of education depended upon the teacher. He warned that no nation was well advised to allow its teaching profession to become discontented or unattractive to talent and devotion. It is a warning which seems to be so very necessary in India where the teacher very nearly answers Macaulay's description of him as the refuse of all other callings. It is no doubt true that contentment with his lot is essential for a successful teacher. He must be content with a smaller share of the world's good things than may fall to other professions. But it does not mean that he must accept starvation wages. While the Government here are lavish in their expenditure on school buildings, they believe that the Head-Master of a Primary school can be passing rich on 12 £. a year. The quality of an article is always in proportion to the price you are prepared to pay for it, and it is a wonder why people should expect the teacher to be an exception. Mr. Fisher said that he did not want teaching to be a highly paid profession, but he wanted it to be adequately paid. As he said, there is no calling which makes such a constant and continuous demand upon high spirits as the calling of the teacher. There is no lack of appreciation of the nobility of the profession and the teacher is praised as the maker of the future citizens of the world, and when it comes to paying him, it becomes a different matter altogether. But the teacher has his own material wants to supply and he cannot be expected to live on compliments alone, however high sounding they may be.

THE

Wednesday Review

WEDNESDAY, 28 MAY, 1919.

EDUCATION IN INDIA IN 1917-18.

MR. SHARP's report on the progress of education in 1917-18 is as usual interesting and gives the reader in a brief compass the salient features of it. But for the war the progress would have been more striking and it is, however, comforting to know that the school-master and the pupil did their bit for the war as well as any one else. In the Punjab nearly 7000 recruits for the Army were drawn from the schools and from the same source the war loan benefited to the extent of six lakhs. Schools in Burma did equally well for the war, and in other parts of the country their contribution to it was not less striking. In spite of the war the expenditure on education has steadily increased ,and the increase during the four years of the war amounted to 180 lakhs a year. During the year under report, the number of schools increased by 4614, and pupils by 96,122. Though the total expenditure on education has gone up considerably the school master's share of it is very meagre. He gets only a rupee more than he got before and the head-master of a primary school is promised a salary of Rs. 15 a month after 15 years' service. That does not look handsome and there can be no true progress in education so long as the teacher is kept in such abject poverty. We are told that with the exception of Bengal and Assam, all other Provinces will soon have their school leaving examination. We are rather inclined to congratulate Bengal and Assam on the circumstance. The school-final as it is called has not been an improvement on the old matriculation. It is responsible for a great deal of demoralisation in the educational world. Madras set the evil example and it was quickly followed by others. The school-boy has not escaped the attentions of the ubiquitous home-ruler. Indeed, the home-rule agitator has found in the unwary school-boy a rich quarry. The Educational Commissioner refers briefly to the strikes in various schools which made discipline impossible. To counteract the one-sided preachings of the agitator, we are told that at one place classes were held to explain without comment the different home rule schemes. We are not surprised that the classes proved unattractive and the students ceased to attend the classes. Just as the Government are making the mistake of issuing communiques to counteract the extremist misrepresentations of their measures, the educational authorities in some places labour under the notion that lectures by some men will be effective against the mischief of the agitators. These mild measures will not answer, and something stringent must be tried to check the evil. It is stated that one of the main difficulties with secondary education is the inability of many of the pupils to buy books of good general reading. The Director of Public Instruction in the Punjab has a poor opinion of school-libraries, which he says contain much useless matter and from which a boy finds it hard to make a suitable selection. A suggestion is made to remedy the defect to organise class-libraries containing only such books as might be suitable for the standard of particular classes. A general library cannot be very well done away with, but the suggestion for class-libraries as well may be tried. In regard to primary education the progress has not been satisfactory. The number of pupils during the year increased by 114,011, while the increase in the schools was 5,672. It would seem that while the number of schools increased in very many places, the number of pupils attending them went down. This is explained as due to an outbreak of epidemics which interfered with the attendance at schools. It is noteworthy that the movement for a system of free and compulsory primary education is gaining in support, and it is not unlikely that in the next five years all the provinces in the country would have legislative provision made for such a system. From the Report before us, it would appear that the political campaign of the extremist has in some measure retarded the movement for compulsory education. In one place it resulted in an assault upon a couple of village school masters. In respect of school buildings a generous provision has been made, but we are not sure if the mania for type design does not make for extravagance. It is laid down by experts that a primary school-house, whatever the locality, should cost at the least Rs. 2,500. But in some of the districts of Bihar and Orissa it has been found possible to put up three-roomed school-buildings at Rs. 750 a piece. We do not know why should such a plan be not adopted in other parts of the country. If Local Bodies are allowed some amount of discretion in the matter, we feel sure great savings can be effected out of the funds allotted for school buildings, which may be used for raising the pay of the teacher or any other useful object. As it is, a great deal of money is wasted on school buildings out of a false regard for experts and their type designs. The education of the Panchamas and depressed classes generally, has received special attention in Madras where the number of schools for them increased from 5,691 to 5,814 and the number of pupils rose by 6,900. For the depressed classes the increase is striking enough and proves the possibilities of education among them.

THE PSYCHOLOGY OF OPPOSITION.

By 'Workman'.

The Editor of the '*Madras Times*' having invited an independent Indian Observer to give his views on 'the present Distemper the latter traces the troubles to ignorance of the people regarding the causes that have led to them, which the writer however does not contribute much to elucidate.

Economic conditions that have led to high prices are sufficiently in evidence in deficient rainfall, and the war disorganisation of distribution of food. The distress in India has not been anything like that experienced in Europe. The causes that led to the war were beyond the control of any Local Government; and war will only be eliminated from the World's work and Government when the League of Nations is established to prevent war.

Even then, unless there is a revolution in Economic Internationalism protecting local Production and International Trade, the distribution of Food will be irregular. Criticism of Governments that merely ends in blame for the distemper arising from causes over which they have no control, is not constructive but destructive.

In the anxiety to bring forward evidence of inefficiency or positive wickedness of governing agencies, Truth is not the always the ultimate object in view; but rather to supply its place by fiction to prove infallibility of judgment.

Now, it is impossible that Governments will not be moved by Truth; but they must be excused, in the interest of the mass, if they wish Truth applied to any postulate to be proved, before action is taken.

If the mass is ignorant, then the function of the intelligensia should be to enlighten it; and if it seeks Truth before it ventures to speak, it will not cloud it by psychomachic esoterism.

The postulate that War has ceased and Peace is established, is rudely dispelled by the evidence of facts. But the authorities are blamed because they did nothing to correct the impression 'that prices would decline the moment the Armistice was signed. The fact that the Government were, and are still, merely acting, not to control world-events, but to save India from the hard stress of them, where everything around is in a disturbed state, should one would think be sufficient reason for intelligensia to stand by the Government against the Lies promulgumated by Enemies, for war purposes.

Alleged antagonism of Governments to people is a favorite shibboleth to account for everything short of perfection in human affairs. But the ideal perfection is only realisable on the spiritual plane, somewhere amongst the Gods between Heaven and Earth. Yet, Governments have to deal with 'work-organisations' for the purely material business of protecting and feeding the mass, and must be practical as well as sentimental.

Another shibolleth to gain and end is when racial and color questions are asserted to weigh against Educational and business capacity together with social standing, in work and government, where really, efficiency and reliability are the sole and sure titles to office.

Never have questions of Race, Creed, or Color, affected the British policy, designed for co-operative union over necessary work; yet in the merging of Indian Forces in the World-War on the side of the Allies, the great Principle for which they fought is lost sight of in the suggestion of a favor having been conferred by Indian co-operation. That there are elements in the systems of Government in Europe susceptible of great improvement is very evident. That India could assist, not only Europe but the World, by joining in the World-Councils—as her best men are doing—is equally certain. But progress will, not be accelerated but retarded, by raising doubts of the 'good faith' of the British people, or their agents under the Government of India. The masses have no such doubts; and the grievances they have, if any, arise, not from the British officials to whom they look for pure and sympathetic justice, but from the Indian lowest subordinates forming the great majority of minor authorities, on whom it is the business of the superior authorities to keep a diligent check.

The Rowlatt Legislation instead of being taken as a practical measure of precaution against lawlessness and anarchy,—fomented as often as not by outside enemies—, has been treated as if the Government were really the enemy! The encouragement thus held out, has revealed the real enemy; and perhaps the intelligensia now understand the matter better.

The action taken uuder such legislation is irresponsibly criticised without the knowledge possessed by the Executive on the spot action is necessarily prompt, if it is to, be of any use; but is subject review, and justification demanded by superior authority afterwards.

The 'will' of Authority has at bottom of it merely the obvious 'Duty' presenting itself, were Law and Order are being outraged, or Public necessity demands a responsible initiative.

With a claim by the intelligensia to unrestricted agitation over all the Provinces of India it is inevitable that the Governments must have superior powers to suppress disturbances arising therefrom ready at hand. Either the Stump Orators must be suppressed, or the unhappy people who have been misled and proceed to civil war, are faced by Police and Troops. The fault is that of the intelligensia in asserting the 'Evil Motive', and intervening between the ignorant masses and the Government to assume authority.

If "nothing is more difficult now, than to make out the precise object of the Rowlatt Act"; it may be looked for in the unlicensed liberty allowed well-meaning but ill-posted-up intelligencia, who after the event are some of them, now becoming wise!

The useful popular check on unrest and the action of subordinate officials, lies, not in attempts at subverting lawful authority, but in representing grievances, if any, through constitutional channels; such as Punchayats, Ratepayer's or other Associations, which it is open to all peoples to organise for themselves. There is much virtue in these local organisations, if only for the facility they offer for government co-operation with them; giving far better results than the clumsy process of the Councils, dealing with theories and generalisations by elected members having little or no expert knowledge of the many subjects brought before them.

OUR LONDON LETTER.

(From our own Correspondent).

To write anything now about the late Prince John might be rightly regarded as belated, but the following hitherto unpublished story about him and an elder brother is too good to be lost to oblivion. The amiability and full generosity of the royal children are factors of the daily life which would be difficult to disprove. The princes and the Princess Mary form a group which is commendably democratic, and as an instance of this one has but to remember the habit and general attitude in this direction of the popular Heir Apparent, who, it is said, is soon to visit your great empire of India. But to the story. His youthful Royal Highness was a sympathetic little fellow; and this sympathy was returned by his bigger brothers. Prior to one of his natal anniversaries one of his brothers at school found his pocket money had got low, the position providing no funds for the customary birth day present, and so the young gentleman wrote home to his royal mother begging an advance on his allowance. Her Majesty rightly inculating in her children the value of thrift promptly declined to ear-mark the royal youngster's small pocket allowance, and, perhaps inadvertently, signed the note by her regal name. The charming follow at once realised that his royal mother's letter was marketable, and he sold it to a school-fellow for one or two Bradburys (our £1 notes). "My dear Johnnie" got his present.

* * * *

This is how a great property can be affected. The rich Rufford estates now in the possession of the Saviles, and which at one time belonged to the Scarborough family, were always regarded as likely to go back again to the Scarboroughs seeing that Lord Savile, who retired from the Foreign Office in 1889, had no heir. But that was the story of yesterday. To-day's is different as Lord Savile has now a son and heir. The owner of Rufford is sixty-four and succeeded his uncle in 1896, whilst Lady Savile who was formerly Mrs. Claude Levita, is his second wife.

* * * *

The rent question at home is a disturbing factor, and like every other question it has two sides, the landlord's and the tenants. We do know that many a landlord is making perhaps as low as two per-cent on his investment owing to the high property tax and the greatly increased cost of repairs and decorations, the prices having gone up where much wood and paint are used as much as three-hundred per cent on some of the pre-war charges. But unfortunatdly this side of the partnership between landlord and tenant is not as well-developed in the minds of the people as it should be in order to invoke some little sympathy on the part of the latter. The modern landlord is still called the 'bloated aristocrat' and his movements are watched with distrust and suspicion by that section of the community who fail to understand why they should be asked to pay rent at all. All this sounds perhaps heroic, but at the sametime it is but fair to say that landlordism is represented by two classes of landlords, the heroic and the ignoble, And in some cases the ignoble ones stand out more prominently in the public eye than the heroic; the former "put the screw on," as it is called in the language of the workshop; the latter are more generous. Many a heartless case of profiteering by ignoble landlords has come out in the light of the open courts reflecting, to say the least, grave discredit on those responsible, whilst the comments of the bench can hardly be said to be flattering. But, happily, the process of landlord profiteering is on the wane for the owners of house property, both large and small, are at the moment finding a quick market.

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The war is over, but we have the echoes of the was still dinning in our ears. The Government have a lot of stores to sell, things, that they can dispose of now that the stern demand for them has gone, and they are on the look-out for buyers. The catalogue includes, I believe, some 2000 æroplanes, 3700 aeroplane engines, thousands of motor-vehicles, endless machinery dumps, and so forth, all of which will be exceedingly useful to those giants of industrial and commercial enterprise, who, with the rest of their fellows-heads of industries of every class-see in the present order of things a renaissance of wealth in increased productivity.

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Earl Curzon's chronicles of Kedleston should prove interesting, and curiosity is enhanced by the fact that he is writing the book himself despite his many parliamentary duties.

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Demobilised barristers are being permitted to break the tradition of the bar and to notify their clients of their return to professional work. The etiquette of the bar has always been stringent and this loosening of the strings is a step which may be followed by others. I had the honour of lunching at a certain bar mess a few days ago, and I noticed that when a newcomer sat down his next door neighbour called out his learned friend's name to draw the attention of the waiter.

* * * *

The labour unrest in this country is causing much misgiving amongst the more serious-minded of the community, for strike follows strike. To strike is practically the daily habit of the British working man, and the curious thing is that he does not apparently perceive the damage he is doing to himself. The philosopher is right when he argues that there is a way out of all and every difficulty no matter where the difficulty may lie. The British working-man, not being a philosopher, is unable to see the force of that logical deduction, and so he strikes in the name of the freedom and the right of Labour, when as a matter of fact he "downs tools" for its enthraldom rather than the reverse. But that is his business. It is also the business of the too-long suffering community, and the people are going to see to it that their own right and freedom are preserved to them, and so the Cabinet as the national as well as political medium of the people are taking firm action to set the industrial world right. The Defence of the Realm Act is revived and this will curtail the freedom so haphazardly sought after by the irresponsible workers of the Labour world who are out to defy their own elected authority. This is the fuorth day the passenger traffic of London has been held up, the bakers threaten to come out and down their 'dough', the electricians talk about plunging London into darkness, the waiters' are out, the steam railway workers are charmed by the disruption of organised Labour and threaten to join their brothers, and so on. *Mais, nous verrons!*

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The prime minister's principal private secretary, Sir William Sutherland, they say, is deeply interested in the prospective marriage of the Maclachan of Maclachan to Mrs. Donald Nicol. The future bridegroom was the political opponent of Sir William at the polls recently, and is the twenty-third of his line. His seat is Castle Lachan, a delightful old place on the beautiful shores of Loch Fyne, where he spends much of his time and interests himself in matters agricultural to a great extent. The bride is the widowed daughter of another famous Highland chief, Cluny Macpherson of the Clan Chattan, whose ancestors in the days of Bonnie Prince Charlie Stuart, because of their adherence to the 'guid young prince's cause had to suffer the penalty of faith in the cause one fights for. Still, Macpherson owns some 25,000 acres in Inverness-shire. There is a story extant to the effect that on one occasion a worthy predecessor scandalised a gathering of the Clan in the late eighteens by appearing before his kinsmen without being duly arrayed in the kilt. But the shock they sustained was nothing compared to the greater shock they endured when he blandly assured them by way of apology that he had not donned the national dress lest perhaps he might catch cold!

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Stoodleigh Court has changed hands. Those who have traversed the delightful walks of Devon, will call to mind the stately mansion that stood out like an emerald from its beautiful natural setting suggested by the hills and plains and valleys in the immediate neighbourhood of Tiverton. It was owned by the only son of Lord Latyner, and the new tenant is Mr. Fairweather, of Aviaford Park, Arundel, where stands the baronial castle of the Duke of Norfolk. In connection with Stoodleigh this is worth recording. The delightful seat had for its owners men in every case of conservative leanings, and when Mr. H. B. Money-Couts became its master he had broken that political tradition, for he was then a liberal. Curiously enough, something happened with his party, whereupon Mr. Money-Coutts changed his political views and espoused the tory colours, thus stepping into line politically speaking with former owners of the house he lived in.

* * * *

This little fact is not so widely known. Shanganagh Castle where that dear delightful old soul, Mrs. Rowan Hamilton, lived and died, her death taking place quite recently, was really the property of Lord Carnock. Some years ago he bought it for the specific purpose of housing his wife's mother, and she lived there till the hand of death came upon her. Lord Carnock and his wife have now taken up their formal abode at Shanganagh to the joy of the immediate neighbourhood, for the popular peer and his wife are beloved of the people.

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An old place is Ingmire Hall, Sedburgh. It has been owned by the Upton family for many and many a generation, and as its future master, Mr. John Trelawney Upton, is shortly to be married, the hope is expressed that the forthcoming union may be blessed with a son and heir to take his

place in the rear of a long line. The Upton's can claim their descent from the Upton of the time of Wiliam the First, commonly called the Conqueror, in whose reign the family lived at Upton, in Cornwall. Ingmire Hall came to them through marriage with the heiress of the Otways in the seventeenth century-three hundred years ago. For a time it was owned by the Cottrell-Dormers of Rousham Hall, Oxfordshire, by the marriage of the Upton heiress, mother of the present owner who changed his name from Upton-Cottrell-Dormer to Upton on succeeding to the property a few years ago.

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There is a beautiful white mansion, an imposing and majestic pile, standing proudly in its own pristine glories, near Amerhsm on the road to Aylesbury. The place is known as Shardeloes Hall, and has been the seat of the Drakes since Francis Drake of that ilk lived there over two hundred years ago. The Drakes are known far and wide for their hunting fame. And not only do they follow and worship Diana, but their sons, or many of them, have proved devoted followers of Mars, particularly during the war. The future mistress of Ingmire is being taken from this brood.

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Taking tea a little while ago with Lady Cunard, with whom was Lady Diana Manners, and also Lady Julia Duff, and Lady Masserene, the popular little lady raised the discussion which touches most of us here, and that is, are the English people really a musical nation? Lady Cunard herself is a firm beliver in the doctrine that we are as musicl as the Germans, and in view of the fact that she has had plans drawn for a new opera house to be erected in London sooner or later it is quite easy to believe that her heart and soul lie in her conviction. Lady Cunard is a modern patroness of the Fine Arts and she is well known and very popular not only in society proper, but also among the rank and file of the devotees of music and the picture galleries.

TOPICS FROM PERIODICALS.

THE SOCIALISM OF WILLIAM MORRIS.

William Morris has been vaguely known to the English public as a Socialist, and as a craftsman for many years; as a great poet, perhaps the greatest poet of the late nineteenth century, he has not yet come into his own. His poetical work has not yet taken a strong hold upon the public, perhaps because he himself was inclined to consider it the least important part of his labours. "The Earthly Paradise" brought him fame in his own day, and has not been wholly neglected since, but his earlier volume "The Defence of Guenevere" and his great epic "The Story of Sigurd the Volsung" remain very little known, as does the great mass of his prose writing, with the exception of, "The Dream of John Ball," and "News from Nowhere"—the two books in which are epidomised his deepest thoughts on human life, and his hopes for the future of civilisation.

It is scarcely possible to do justice to Morris in his various aspects as a poet, a writer of prose romances, an architect, a manufacturer, a craftsman; painting, wood cutting, clay, modelling, designing, weaving, dyeing, embroidery, illumination of manuscripts, and finally printing—these were a few of his manifold activities and interests. He was certainly the most versatile personality of the last century: perhaps the most versatile we have known since Leonardo da Vinci, and no other poet I remember has ever shown so great a wealth of achievement in so many different fields.

Mr. W, B. Yeats calls Morris 'the happiest of the poets'; he carries out better than any one I can think of, Shelley's statement that the poet should be personally "the happiest, the best, the wisest and the most illustrious of men." When at the age of 48, he became a dogmatic Socialist people naturally found such an attitude towards life hard to understand on the part of a man who perhaps had fewer grievances and fewer troubles than anyone else. He was always extro-ordinary lucky, in the prosperity and beauty of his early surroundings, in his marriage and his friendships, in his home, in his work, in his circumstances and opportunities throughout his life; happiest of all in that he did not, like so many of the immortals, fall in mid career, but was allowed before he died, to see the fruits of his labour, especially in the fields of arts and crafts, where, owing to his efforts, the public attitude towards the decorative or applied arts was almost revolutionalised, and in the field of political thought, where the great revolt against commercialism and capitalism—the revolt which he believed would end in a glorious rebirth of civilisation under a Socialist State, had already begun. Even in minute details he was happy in the completion of his labours. He did not die leaving anything unfinished which he had in hand and which he greatly wished to do. The great Kelmscott Press edition of Chaucer, the most absorbing interest and the crowning work of the last five years of his life, was completed in three months, and his last prose romance "The Sundering Flood" three weeks before his death. The only real calamities that ever befell him were the delicate health of his favourite daughter Jenny, and the leaving of Red House, Upton, upon which he had spent so much thought and labour and love.

One of his latest friends, his biographer speaks of him as the only man he ever knew who "knew what he liked and did what he liked all his life long." He wasted no time on things he did not care about, or felt that he could not do well, or that were beside his purpose. The only time he strayed ever so slightly from his chosen path was when he was induced under the temporarily overpowering influence of Rossetti, to devote himself for nearly two years to painting and even this gave him a certain amount of experience afterwards useful to him. It was this singlemindedness and directness of aim which made his life so rich in things accomplished, in varied energies which yet were never conflicting, but all tended to one and the same worthy end—the reconstruction of the whole of civilised life upon the basis of "variety of life combined with equality of condition." The only sadness he really knew was that which sprang from the thought of the unworthiness of man's life as compared with the visible loveliness of the earth he lived on, or that strange inexplicable heartache that great beauty always brings. "Most beautiful poetry, and indeed almost all beautiful writing makes one feel sad or indignant" he says when reading Shelley's "Skylark", and remarks that that poem makes one feel happy only, "because it is nearly all music" and because it doesn't bring up any thoughts of "humanity." Those "thoughts of humanity"–of its present degradation, and of how happier conditions of life might be procured for the mass of mankind —were with him from a very early stage, though his final considered attitude towards social problems was only the outcome of many years reflection and of a combination of circumstances.

Morris's father was a prosperous, landed middle class man, very respectable and in no way distinguished. His childhood was spent on the borders of Epping Forest, and his schooldays at Marlborough College. The School was then quite new, with no fixed traditions, so that he suffered very little from restrictions, written or unwritten, and rambled about much at his will. All through his life his letters are full of his love of nature, and his minute observation of natural features, and there can be no doubt that these early wanderings about the beautiful country which reappears again and again in his poems and prose romances, fostered that passionate love of the Earth which runs through all his writings. His patriotism was of a peculiarly local kind, entering in later years round his beautiful home, Kelmscott Manor, on the Upper Thames. "As others love the race of man" he says "through their lovers or their children, so I love the Earth through that small space of it." When he speaks of it his language is lifted into poetry—"The Earth that I love and worship. "The ever-young and glorious Earth." "John Ball in prison lies "a longing for the green fields, and the white thorn bushes and the lark singing over the corn, and the talk of good fellows round the alehouse bench and the babble of the little children and the team on the road, and the beasts a field and all the life of earth." It comes out once more in one of the finest passages of his most glorious poem; the song of Gunnar at the end of "Sigurd the Vosung."

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SELECTION.

THE OCCULT LIFE.

A truth which the occult student must early lay to heart is, that mystical teachings cannot be read in the same way as the literature of other departments of knowledge. The teachings of the mystic are always shrouded in mystery; and there is no greater mistake than to believe that all who run may read them. It is not the deliberate intent tion of the mystic that his writings should have a double meaning; he cannot help himself in the matter. He speaks from a higher plane of experience, and the truths of that plane demand their own peculiar mode of expression, or must remain unexpressed. This is why mystical teachings are riddles and bundles of contradictions to the majority; they descend from another world; they breathe of another existence; and human ears are too dull to catch the strains of their diviner meaning. This is why the Bible, which every so-called Christian reads and knows so much about, is not understood, I suppose, by one Christian in thousands. I believe the Bible is the most deeply occult book extant; it is profoundty mystical, and is the offspring of inspiration; and only the inspired mind can interpret it. The man Jesus was such a Master of Science that I despair of interpreting. His utterances until I behold those lofty intellectual and spiritual eminences from which He delivered them. It is always so. Before you can understand a thing you must be it. You shall not know the power of devotion until you have been wrapped about with the presence of the Infinite and been struck dumb with inspiration; you shall not conceive the majestic power of love until you have felt its revolutionizing and transfiguring

glory in the temple of your own being; and it shall not be given you to interpret the wisdom of great souls until you have long knelt down to the good, the true, and the beautiful, and desired the spiritual above all things; for these great souls are the Masters of Compassion, who have suffered all and know all.

The eyes are the windows of the soul. All poets know that; and that is why the eyes of beautiful women made music in their souls. They bowed down in ecstasy before that shrine and worshipped beauty, and through that the living soul. Nor does the poet reject the eyes that are capable of tears; nay, rather, they awaken his soul to greater activity and bring to pass an intenser communion. The soft tears that bedim and fall like Pearls from the eyes of a noble woman, whose great heart is overflowing with the pain of life, are like the bewitching accents of angels' voices sweetly echoing through the corridors of heaven, and that tremble on the ear of the mystic in the deep silence of the night. The poet rejects nothing; all are his, whether it be joy or sorrow, love or hate, pleasure or pain. Blessed be his most sacred heart, for he is the son of God!

But there is a difference, a great difference, between the poet and the mystic. The poet is the man of quick sympathies, vivid feelings and keen sensibilities, united with a marvellous imagination; with a soul that identifies itself almost magically with the phenomena of objective existence. He draws to himself the blood of life from every object along the wayside which awakens response in his hungry soul. As he drinks a divine madness comes upon him, and he must drink again, and yet again. He is a spiritual vampire that preys upon the forms of Mother Nature, but to them his influence is sanctified and holy; there is a divinity in his touch; and in responding to his love-song they magnify their own glory,

The mystic, on the contrary, seeks dissociation from the phenomenal world; he retreats ever inward to the source of all. Yet it is also true, that while the mystic is often a poet, the poet, too, is sometimes a mystic. Tennyson had experienced the cosmic consciousness, or he could not have written of the mystic—

> Angels have talked with him, and showed him thrones;
> Ye knew him not; he was not one of ye,
> Ye scorned him with an undiscerning scorn;
> Ye could not read the marvel in his eye;
> The still, serene abstraction.

How marvellously beautiful! "The still, serene abstraction"! This comes of the discipline of life and the steeping of the soul in reverie upon God. This is the bitter way of the mystic: through the pain of life and communion with the Infinite unto perfect abstraction of the soul. Then vision lends marvel to the eye; the fire of the heart kindles on the tongue a living eloquence; the whole personality is actuated with new power and purpose; and at a single bound the mind attains that sublime altitude wherefrom it looks down upon vast multitudes of men. Vision has rendered his eyes incapable of tears; the pain of existence has given him the "still, serene abstraction"; the sorrows of humanity have purified his sight. His mind, like a becalmed and boundless ocean, spreads out in shoreless space, and he becomes the interpreter of all things. He dwells with universes and solar systems, and the music of the spheres makes unending harmony in his soul. He is the God-intoxicated man, who has gazed upon the ineffable mystery of his own heart, and by virtue thereof has obtained the power to read the hearts of others; who has renounced all that he might gain all; and who, while his body is serving in the world of men, is in holy communion with the Spirit of God.

Before the eyes may discern things spiritual they must become incapable of the tears of wounded pride, undeserved abuse, harsh criticisms, and disappointments of daily life. This does not mean that the student should harden his soul against these things; there must be no hardening on the higher path. On the material plane one is constantly open to the influences of others on the same plane, and the more finely organized he may be, the more keenly does he feel the pain from all manner of persons and things. If his attitude toward these influences is antagonistic, then such an attitude tends only the more to entangle him in the meshes of material existence. There is only one way of escape, and that is in aspiring upward to an altitude where these things have no power over him. Not in isolation must he seek it; for he who runs away from the world before he has learned the lessons it has to teach him will be thurst back into it again and again by the great law of life, until he settles down and performs the tasks set for him. And when the student realizes that this world is but a school of discipline, a temporary existence, and not the real life at all, he ceases to weep over hard and bitter experiences.

It is not physical tears that are referred to; it is the feeling that there is anything whatever to weep for; it is the thought we entertain which accompanies the manifestation, rather than the manifestation itself. The lesson which this truth teaches is, that the student must endeavour to rise above the incidents of personality and realize his individuality; that he should learn to function upon a plane which is beyond the agitations of the personal life. (BY HERBERT ADAMS, *in the Occult Review*).

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